

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Yousabbeho*[1] (*says: subhana Allah*) for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; for Him (*is*) the proprietorship and for Him (*is*) the praise; and He (*is*) over every-thing Omnipotent.	يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ لَهُ ٱلۡمُلۡكُ وَلَهُ ٱلۡحَمۡدُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١
2. He Who[a] created you[b]; so of you[b] an unbeliever and of you[b] a believers; and Allah by what you[z] work (*is*) *Baseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	هُوَ ٱلَّذِي خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢
3. [*He*] created the Heavens[w] and the Earth[w] by the right[x]; and [*He*] portrayed/fashioned you[b]; then *ahasana* ([*He*] *ultimately perfected and beautified*) your[n] portraiture-/fashion; and to Him (*is*) the destiny.	خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ٣
4. [*He*] knows what (*are*) in the Heavens[w] and the Earth[w]; and [*He*] knows what you[z] conceal and what you[z] disclose; and Allah (*is*) Omniscient by the chests' possession.	يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٤
5. Has not *ya'atekom* (*come to you*[b]) *naba'o*[2] (*piece-of-significant-and-availing-news*) (*of*) whom[r] unbelieved they[z] of before then tasted they[z] *wabala* (*burdensome ill-result*) (*of*) their matter; and for them (*is*) a painful torment.	أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُ فَذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٥
6. *Tha'leka* (*afar-that-it/*)[x] (*is*) because that [*it*[x]][3] were[w] *ta'atey* (*approaching*) them their messengers[x] by the evidences[w] then said they[z]: are humans divinely-guide us; then unbelieved they[z] and diverted they[z]; and *istaghna*[4] (*affirmably enriched*) Allah; and Allah (*is*) Rich *Hameedon* (*iteratively praised/ iteratively praiser He*).	ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأۡتِيهِمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا فَكَفَرُواْ وَتَوَلَّواْۚ وَّٱسۡتَغۡنَى ٱللَّهُۚ وَٱللَّهُ غَنِيٌّ حَمِيدٞ ٦
7. Claimed who[r] unbelieved they[z] that never (*to be*) resurrected[5] they[z]; let-say [*you*[s]]: *bala*[6] (*certainly-not*); by my Lord, surely assuredly[7] (*to be*) resurrected you[z]; afterwards surely assuredly *tonabba'ona* (*to be informed by piece-of-significant-and-availing-news you*[z]) by what you[z] worked; and *tha'leka* (*afar-that-it/*)[x] (*is*) on Allah easy.	زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧
8. So let-believe you[z] by Allah and His messenger and	فَـَٔامِنُواْ بِٱللَّهِ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ

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[1] The word "*yousabbeho*" has *no* English equivalent! It means [*he*] says, "*subhana Allah,*" that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana* Allah) in The Qur'an is a *Prayer*, says Ibn Abbas, see **القرطبي** for his *tafseer* (explanation of this *Ayah*)!

[2] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[3] This "*it*[x]" refers to the "*right*" = (**الحق**) as the *Arabic* reference is to a "*masculine*," **أنّه**!

[4] The word "**استغنى**" = "**أظهر أو أكد مغناه**" meaning *showed* or *affirmed* His *richness*! See **مغني اللبيب**!

[5] The word "**بعث**" in "**لتبعثن**" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*!

[6] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[7] The "**ل**" in "**لتبعثنّ**" and in "**لتنبؤنّ**" are *juratory* "**ل**"="**ل القسم**" *amounting* to="**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*"!

the illumination which[x] We descended; and Allah by what you[z] work (*is*) Proficient.	وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٨
9. Day [*He*] gathers you[b] for the Gathering Day; *tha'leka* (*afar-that-it/*)[x] (*is*) *At-Taghabun's*[8] Day; and whoever [*he*] believes by Allah and [*he*] works righteously, [*He*] expiates *a'n* (*off*) him his *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] admits him paradises[w]/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w] ever; *tha'leka* (*is*) the win the great.	يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩
10. And who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages*) those (*are*) The Fire's[w] companions, immortals they[z] (*are*) in it[w]; and wretched (*is*) the destiny.	وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَاۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٠
11. Not betided [*He/it*[w]][9] of a disaster except by Allah's leave; and whoever [*he*] believes by Allah (*He*) divinely-guides his heart; and Allah by every-thing (*is*) Omniscient.	مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١١
12. And let-obey you[z] Allah and let-obey you[z] the messenger; then *en* (*if*) you[c] diverted, then verily only on Our messenger (*is*) the announcement[x] the manifester[x].	وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۚ فَإِن تَوَلَّيۡتُمۡ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٢
13. Allah no an *elaha* (*a deity*) except Him; and on Allah then let trust the believers.	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٣
14. O you who[r] they[z] believed: verily of your[n] spouses and your[n] children (*are*) foe[10] for you[b]; so *ehdhro* (*let-take-caution you*[z] *towards*) them; and *en* (*if*) you[z] pardon and you[z] condone and you[z] forgive, then verily Allah (*is*) *Ghafooron* (*iterative forgiver*), *Raheemon* (*iterative mercy Giver*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنۡ أَزۡوَٰجِكُمۡ وَأَوۡلَٰدِكُمۡ عَدُوّٗا لَّكُمۡ فَٱحۡذَرُوهُمۡۚ وَإِن تَعۡفُواْ وَتَصۡفَحُواْ وَتَغۡفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤
15. Verily only, your[n] possessions and your[n] children (*are*) a *fetnaton*[w] (*essay/enticement/allurement/charm*)[w]; and Allah has great remuneration.	إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ١٥

[8] The word "*At-Taghbun*" literally means: *mutual defrauding or slighting*! And the "*Resurrection Day*" is referred to as such because the *Paradise folks* and the *Hell folks* mutually "defraud or slight" each other! As *each* of Paradise and Hell is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both! And this is how and Allah knows best! Allah created for *each* being of the believers and the unbelievers, *two* places in Paradise and *two* places in Hell! So, on the Day of "*At-Taghbun*" the folks of Paradise *exchange* their *places in Hell* by giving them up in favor of the unbelievers and *simultaneously* taking the *unbelievers' places in Paradise* which would have been for the unbelievers had the unbelievers believed and worked accordingly! So, such an *exchange* is an *exchange of "seemingly defrauding or seemingly slighting,"* as who would accept such an exchange but *coercively*! But that is the *right and just* recompense for both! As in this world the *unbelievers* had "*sold*" their *Hereafter duties and neglected them*! While the *believers* had "*purchased*" their *Hereafter duties and worked righteously* for them! So, there is no defrauding or slighting *per se* at all!

[9] The *subjective noun* (i.e. **فاعل**) for *betided* (i.e. **أصاب**) could be "*He, i.e. Allah*," or "*it,*[w]"= "**مصيبه**" = *disaster*!

[10] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

16. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah whatever you[c] could and let-listen you[z] and let-obey you[z] and let-expend you[z] *khayran* (*choicer/ superior/ -worthier*) for your[n] selves; and whoever [*he*] (*is*) protected (*from*) own-self[w] *shuhha*[11] (*stinginess/ stinting towards doing what is obligatory*) then those they (*are*) the thrivers.	فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ وَٱسۡمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيۡرٗا لِّأَنفُسِكُمۡۗ وَمَن يُوقَ شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٦
17. *En* (*if*) you[z] requite Allah a requital[x] *hasanan* (*ultimate meritorious deed*) [*He*] doubles it[x] for you[b] and [*He*] forgives for you[b]; and Allah (*is*) *Shakkoron* (*iterative Thanker*), Forbearer.	إِن تُقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗا يُضَٰعِفۡهُ لَكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ١٧
18. The unseen and the seen Knower; The Mighty The *Hakeemo*[12] (*infinite hekmah Possessor*).	عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٨

[11] The word "*shuhha*"="**الشح**" *versus* "**البخل**" the two words are *too different*! "**الشح**" means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as "**البخل**" is *greed in giving wealth*! So, "*ashuhha*" is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*)!

[12] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"